AN

APOLOGY

FOR THE

PARLIAMENT,

Humbly Repreſenting

To Mr. *JOHN GAILHARD*

SOME

REASONS why they did not at his Requeſt enact *Sanguinary Laws* againſt PROTESTANTS in their laſt Seſſion.

In two Letters by different Hands.

LONDON, Anon

Printed in the Year, MDCXCVII.

Not in Gorh

APOLOGY

FOR THE

PARLIAMENT.

Humble Representing

To Mr. JOHN GAILHARD

SOME

REASONS why they did not at his Request enact Sanguinary Laws against PROTESTANTS in their last Session.

Dum Latent by different Hands.

LONDON,

Printed in the Year. MDCXCVII.

An Apology for the Parliament.

Mr. *Gailhard*,

SINCE your Zeal for the Glory of God was ſo fervent, that in your Prefatory Epiſtle to the Honourable Houſes of Parliament you could not forbear inſtructing them in their Duty of enacting new Sanguinary Laws againſt Proteſtants; and ſince you were alſo pleaſed to aſſiſt them with the Precedent of *Bartholomew Legat*, who was burnt in *Smithfield*, A. D. 1611. for *Socinianiſm*, I expected that the Honourable Houſes would have returned you their Addreſs of Thanks for the Honour you deſigned 'em; eſpecially ſince you are pleaſed to tell them, that in this your Advice, you had offered 'em a *Field of Honour*. *Smithfield* has indeed been a Field of Honour to many who have ſuffered Martyrdom in it under the Character of Hereticks; but what Honour the Parliament would gain by reviving the Writ upon which they were burnt, I leave to their Conſideration: My Study ſhall be to pay you the Thanks which is due to you from all good Engliſh Freeholders, for the pious Inſtructions you were pleaſed to beſtow upon their Body Repreſentative, and to excuſe that Honourable Aſſembly, who ſeem to have neglected both you and your Inſtructions.

Firſt I acknowledg, that in an eſpecial manner you have merited from the Honourable Houſe of Commons and whole Nation, that you were pleaſed ſo far to bridle your Zeal, as to poſtpone the Glory of God to the Capitation, Land-Tax, Tunnage, and Exciſes. You ſay that you would not interrupt theſe Affairs; and therefore you would not publiſh your Book till they were diſpatched: But if after this they ſhould have ſat till Midſummer to have qualified themſelves for fighting your Battels in your Field of Honour, 'tis generally thought they might not have added to the Honour they have already obtained by the neceſſary Funds they have given; the Reaſon is, becauſe thoſe Funds were deſigned by them to preſerve *England* from Spiritual Tyranny, which your Project does actually introduce: and

therefore I moſt humbly beg that ſome ſmall Portion of that ſweet good Nature which overflows your Dedication and Preface, may be ſpent in pardoning his Majeſty for diſmiſſing the Parliament from *Weſtminſter*, and preferring their Service in the Country before their further Attendance upon your gracious Motions.

In the next place I return you Thanks in behalf of your Brethren the Roman Catholicks, (who have always ſhewed the ſame burning Zeal with your ſelf for the Glory of God) that tho you frown a little upon them, yet you do not join them who worſhip ſo many Idols in the ſame perilous Circumſtances with the Unitarians who worſhip but one God. It muſt be own'd to your free Grace alſo, that the Jews come off with a chiding, but are not deſign'd for a Burnt-Offering, tho they blaſpheme the Name of the Lord Jeſus, by whoſe Mediation alone the Unitarians expect to be recommended to the Mercy of God: and I beg your Pardon that I make a ſmall Excurſion to congratulate the Turks who acknowledg but one Perſon to be God, that they take care to encamp themſelves at a convenient Diſtance from your *Field of Honour*.

Having thus with due Reſpect beſpoke your gracious Favour, 'tis convenient to offer ſome Reaſons towards giving you Satisfaction in the grand Point, *viz.* why the Parliament at your Requeſt did not in their laſt Seſſion enact Sanguinary Laws againſt the Unitarians.

And truly, *Sir*, the firſt Reaſon came into my Thoughts with a Fear leſt the Honourable Members ſhould not have ſo much as read over your Book: I have dipp'd into it here and there, and by what I have ſtaged over, I think it an extraordinary large Treatiſe, conſidering the Quantity of Matter contained in it; ſo that he muſt be a Man of great Leiſure and extraordinary Patience, who will go through with it: But if any worthy Member ſhould have had the Application to have read and conſidered your Book, he muſt thereby be convinced that there could be no need to make Penal Laws to ſuppreſs that Hereſy, ſince it can't be ſuppoſed that any Man ſhould be ſo obſtinate as to continue an Unitarian, after that the Depth of your Learning, the Height of your Fancy, the Cloſeneſs of your Reaſonings, the Brightneſs of your Eloquence, the Clearneſs of your Stile, and the numerous Citations of Scripture-phraſes have been ſo ſtrenuouſly exerted for their Conviction. I dare propheſy, that he who reads your Book, will be convinced of Myſteries, *viz.* ſuch things

as

as are not intelligible to Men of Senſe and Reaſon; nay, by the very Preface a Man may be convinced that you your ſelf are no ſmall Myſtery, who pretend to be a Proteſtant Perſecutor.

And this very Myſtery, if well conſidered, will ſuggeſt to you another Reaſon why this Parliament, conſiſting of Proteſtant Members, could not ſo well comply with your Deſires, as a Houſe pack'd by K. *James* might have done; and therefore, *Sir* (ſince things are as they are) it had not been amiſs for you to have conſidered the Difference between the Popiſh and Proteſtant Principle before you had addreſſed your late Dedication to the Parliament.

The Papiſts ſay, that ſince the Word of God is ſo obſcure and myſterious, that great Controverſies have ariſen, and are ſtill increaſing, concerning the very fundamental Articles of our Faith, 'tis neceſſary there ſhould be an Infallible Judg to determine finally all ſuch doubtful Caſes, in whoſe Sentence all Chriſtians are bound to acquieſce. They aſſert the Pope in Council to be this Judg appointed by God, and from thence conclude that they who refuſe his infallible Sentence are obſtinate Hereticks, and deſerve to be put to Death. On the contrary the Proteſtants cannot find that God appointed any ſuch Infallible Judg, nor can they ſee any need of ſuch a one, becauſe the Scriptures are plain enough, ſo plain, that any honeſt-minded Man of common Senſe may underſtand all things there which are needful for him to his Soul's health. Now, *Sir*, our Right Honourable and Honourable Houſes of Parliament conſiſting of Proteſtants, you could not eaſily ſuppoſe that they would vary ſo far from the Principles of the Reformation, as to think that God had given us an obſcure Rule of Faith, or to think themſelves the Infallible Interpreters of that Rule, if it were obſcure; and hereupon 'twas unlikely that they ſhould impoſe their Senſe of God's Word upon the Nation under thoſe ſevere Penalties which you require: and ſince you were not pleaſed to ſhew them any Judg more infallible than your ſelf, whoſe Senſe they ſhould enact, methinks in modeſty at leaſt you might excuſe the Parliament for permitting poor Proteſtants, who are dutiful Subjects to our Rightful King *William*, who are Lovers of their Country, and live well with their Neighbours, to interpret the Scriptures as well as they can for their own Uſe, without ſending them to your Field of Honour. Upon what pretence do you claim the Chriſtian Privilege of marking Men out to deſtruction?

I ſuppoſe you will juſtify your ſelf by ſaying that the Doctrine which you would have Penally eſtabliſhed is contained in the Articles of the Church of *England*; but to make good this Point, 'twill be neceſſary for you to ſhow that the Convocation which drew up the 39 Articles were privileged from Error, and had a juſt Authority over the Faith of all Engliſhmen in their ſucceeding Generations. But on the contrary 'tis evident even to you (as appeareth by your Complaint of the Increaſe of Arminianiſm) that the preſent Clergy do very much vary from ſome Doctrines contain'd in the 39 Articles. And have not the preſent Clergy in Convocation as much right to repeal, as the former to declare Articles? and may not a future Clergy declare contrary to the preſent? ſo that were we as well built as the Antediluvian Patriarchs, we were not like to reach their Years, but muſt be forc'd to breath our laſt in your Field of Honour, ſhould the Parliament of every Age penally eſtabliſh the Clergy-Opinions, unleſs we could conform to their ſucceſſive contrary Sentiments.

The Proteſtants agree with the Papiſts, that the Word of God is the Rule of Faith, the Difference is about the Interpreter of this Rule: The Papiſts depend upon the Interpretation of Authority, whilſt the Proteſtants rely upon their own Reaſon, with all the helps it can get, for the Interpretation of Holy Scripture, but do not ſubmit to any Antient Writers (beſides the Inſpired) as Maſters of their Faith; And why ſhould we do otherwiſe? The Fathers had no more Right to interpret Scripture for themſelves, or future Generations, than we have to interpret it for our ſelves or Succeſſors, or future Ages for themſelves, and thoſe who ſhall come after them. Upon theſe Principles I cannot ſee what Obligation lieth upon the preſent Parliament in 1697, from the Authority of the Convocation held *Anno* 1562, to eſtabliſh the Articles ſo long ſince agreed upon, under the penalty of Sanguinary Laws.

But ſuppoſe the Article of the Trinity (the firſt of the 39) were eſtabliſhed upon pain of Death, I do not ſee any certain danger that will from thence ariſe to the Unitarians: The Article is this, *There is but one Living and True God, Everlaſting, without Body, Parts or Paſſions, of infinite Power, Wiſdom and Goodneſs, the Maker and Preſerver of all things both viſible and inviſible; and in Unity of this Godhead there be three Perſons of one Subſtance, Power and Eternity, the Father, the Son, and the Holy Ghoſt.* Now the Unity and Nature of God, with all his Attributes

Attributes declared in the former part of this Article, they are known to believe, the Belief of the three Perſons is the only thing they can be queſtioned upon: And if their Trial ſhould proceed upon the words contain'd in the latter part of the Article, they are ſafe; for by ſome of their late Prints, I perceive that they for peace ſake ſubmit to the Phraſe of the Church, and expreſly own *three Perſons*,&c. tho they think the word Perſon not ſo proper as another word might be. But if their Trial muſt proceed upon the Senſe of this latter part of the Article, the Event will be doubtful, becauſe 'twill depend on the Judg his defining the word *Perſon*. If the three Perſons ſhould be defined by three diſtinct Minds, Spirits or Subſtances, the Unitarian will be caſt; but if Perſon be defined by Mode, Manifeſtation, or outward Relation, he will be acquitted: and where is the Blaſphemy in diſowning three infinite diſtinct Minds and Spirits?

I pray conſider who are thoſe you call blaſphemous Socinians, whom you would put to death; they believe all the Articles of the Apoſtles Creed, which was heretofore thought a full and ſufficient Summary of Faith; they believe the Law of Chriſt contained in the 4 Goſpels, to be the only and everlaſting Rule by which they ought to live here, and by which they ſhall be judged hereafter. 'Tis the Principle of theſe Men to fear the Lord of Heaven and Earth, and to walk humbly before him; as likewiſe thankfully to lay hold on the Meſſage of Redemption by Chriſt Jeſus: and they ſtrive to expreſs their Thankfulneſs by the Sincerity of their Obedience to the Law of Chriſt, upon which account they are heartily ſorry when they come ſhort of their Duty, and walk more watchfully in the denial of themſelves, holding no Correſpondency with any Luſt or known Sin. 'Tis their Principle to be juſt in their Actions, charitable to all Men, and ſincere in their Devotions, and to have their Hope and Converſation in Heaven. Now ſuppoſe theſe Men after ſerious Conſideration ſhould not be convinced of a Trinity of Infinite Minds and Spirits, each of which is a God; and ſuppoſe they could believe nothing whereof they have no Idea, 'tis hard to revive the Writ *de Hæretico comburendo* for their ſakes, when they believe all things contained in the firſt Article of the Church of *England*, and all the Articles contain'd in the Apoſtles Creed, and ſincerely endeavour to lead quiet and peaceable Lives in all godly Converſation and Honeſty.

It may be after all you will ſay that the Socinians do not believe what is declared in the *Goſpel* concerning the Trinity, and Incarnation, but rather oppoſe it, and therefore their Doctrine is blaſphemous, and they deſerve Death. I confeſs this is the Pretence, under which every Party of Chriſtians (when in Power) deſtroys one another by turns. *Bonner* ſaid, the Doctrine of Tranſubſtantiation was plainly revealed in Scripture; this Opinion of *Bonner*, *Latimer* oppos'd, and was therefore ſent to the Field of Honour; for what? for denying Scripture, (ſays *Bonner*) which expreſly declares, *This is my Body.* Now in this particular Caſe every Proteſtant ſees that *Bonner*'s Accuſation of *Latimer* for denying Scripture was but a meer Pretence to uphold his Power, and cover his Malice. *Latimer* own'd the Scripture as much as *Bonner*, and believed the Divine Authority of that particular Expreſſion *(This is my Body)* as much as he; the Matter in difference was not the Text, but the Interpretation, which the one held to be literal, the other figurative: ſo that *Latimer* was not burnt for disbelieving the Scripture, but for disbelieving, and in words oppoſing that Interpretation of it which *Bonner* and the Roman Clergy gave out.

So Mr. *Gailhard* under the Banner of the Church of *England* may cite Texts of Scripture to prove his own Notion of the Trinity, Incarnation, *&c.* and upon this he will charge the Unitarians with Blaſphemy, and an heretical Oppoſition to Holy Scriptures; whereas the Unitarians are convinced of the Truth and Authority of the Scriptures, as much as he is: The Matter in difference is only this, the Unitarians do not interpret the Scripture as he doth, nor do they therefore infer from the Text ſo as he doth. He will interpret theſe words of St. *John*, ὁ λόγος σὰρξ ἐγένετο, ſo as from thence to infer that the only one Great God was incarnate: the Unitarian interprets the word λόγος by *ratio*, rather than *verbum*, becauſe it ſignifies *Reaſon* more primarily than *Word* or *Speech*, (for it ſignifies a Word or Speech only as that Word or Speech proceeds from reaſonable Creatures) and then all he infers from that Text, *(the Word was made Fleſh)* is that the Reaſon or Wiſdom of God was communicated to Jeſus Chriſt, and we all know that Divine Wiſdom may be communicated to Men without the Incarnation of God. So that if the Unitarians muſt be ſent to *Smithfield*, it is not for blaſpheming God, or his holy Word, but becauſe they (according

ing

ing to the beſt of their Judgment) interpret and infer otherwiſe than Mr. *Gailhard* doth.

But *Bonner* had this Advantage, that the Roman Clergy of his Days were agreed together with him in the Point upon which he condemned *Latimer*. But you complain that the preſent Clergy of the Church of *England* are not agreed in their Defence of the Trinitarian Doctrine, by reaſon that moſt of them maintain it upon Arminian Principles: and you think it cannot well be defended but upon the Calvinian Hypotheſis. And it muſt indeed be granted, that the Divines of this Age are not agreed either in explaining or maintaining this Doctrine; which ſhews how wild a thing it was of you (when there are ſuch Differences amongſt Learned Clergymen) to ſolicit the Parliament that your Lay-Senſe ſhould be by Law eſtabliſhed, eſpecially when you ſtand almoſt ſingle in your way of defending your Doctrine; for you ſay there is but one Reverend Perſon who taketh that way.

'Tis a dangerous thing to pitch your Camp by your ſelf with a ſmall Party, when a Numerous Army is near. If Dr. *Parker* late Bp. of *Oxford* were living, he would tell you that you and your Predeſtinarians are Blaſphemers of God: For I well remember that in one of his Prints, he ſaid that the Calviniſtical Hypotheſis repreſented God as an *Omnipotent Devil*. Now tho the Doctor needed not have uſed ſuch hard words to expreſs his Senſe of that Horrible Decree, which ſome Men think to have been of God's making; yet when a Man ſhall conſider how contrary the Reprobation-Syſtem is to the beſt Idea we can form of God, he will think it little leſs than blaſpheming the Divine Goodneſs; and if the Arminians of this Age had the ſame furious Zeal for the Glory of God which you have ſhown, the blaſphemous Calviniſts might be in danger of following *Bartholomew Legat* to the Field of Honour; and Mr. *Gailhard* could have no other Election, but to chooſe whether like *Haman* he would hang under a Gallows of his own erecting, or like *Perillus*, would roar in his own Bull.

Truly, *Sir*, it was never well with Chriſtians ſince any one Party of them, calling themſelves *the Church*, took upon 'em an Authority to impoſe their Interpretations of, and Inferences from Scripture upon others; nor can it ever be well among Proteſtants till they permit one another a free liberty to make Interpretations and Inferen-

ces for themſelves. If we deny this Authority to the Church of *Rome*, and take it to our ſelves, we love the Treaſon tho we hate the Traitor; we plunder the Robber, but we reſtore not the loſt Goods to their proper Owner. Every Man who is indued with Reaſon, has thereby an original natural Right of uſing that Reaſon for the direction of his Soul, as much as he has a right to uſe his own Eyes to direct his Feet. Beſides, God gave his Word originally into the Hands of the People, not the Prieſthood; to all *Iſrael* God ſpake from Mount *Sinai*, and Chriſt ſpake his Law to all Perſons who promiſcuouſly followed him: ſo that both the Word of God, and the beſt Means of underſtanding it are originally and uncontroulably given to every Man; and whoever ſhall under any Penalties endeavour to abridg Mankind of the uſe of theſe Means, is an Enemy to the common Rights and Liberties of Human Nature. Upon this Principle our Anceſtors grounded their Reformation from Popery; they would not be led aſide by the Authority of the Church againſt their own Senſe and Reaſon, but by the uſe of their own Reaſon in the Interpretation of Holy Writ, they ſaw the Roman Church not only to be obnoxious to Error, but alſo actually erroneous; and upon this Foot of Reaſon was it, that they caſt off the Authority of that Church, which then called it ſelf Catholick and Apoſtolick.

But how do you anſwer for ſetting one Party of Proteſtants, who diſclaim Infallibility, to perſecute their Brethren who interpret differently from them? You alledg the Glory of God in your behalf. But did God tell you it was for his Glory that your Interpretation ſhould be the Standard of other Mens Faith? or that 'tis for his Glory that the Interpretation of this or that Doctor or Convocation muſt be impoſed upon the Realm? Have not all Doctors, and all Convocations equal Power? and are not Mankind of differing Minds? and are they not all equally engaged to promote the Glory of God? And what is the Conſequence of all this? Whilſt every Party by Impoſitions and Perſecutions are forcing their own Opinions upon others for the Glory of God, there can never be Peace upon Earth, nor good Will amongſt Men.

'Twould be a happy World, Mr. *Gailhard*, if you, and every one elſe who cry down Human Reaſon, would but ſeriouſly conſider, what your ſelves ſay upon that Subject, *viz.* that our Underſtandings are darkened thro' natural Corruption; whereupon we are all

ſubject

ſubject to Error, and very prone to be miſled by the Prejudices of our Education, by Intereſt, by evil Inclination, by Example, Paſſion, Inadvertency, by Pride, or any other Immorality; nay, the very natural Conſtitution and Temperament of Mens Bodies diſpoſe them to contrary Opinions, as the Melancholy are apt to receive and retain differing Impreſſions from the Sanguine: Methinks this one Conſideration of the Infirmity our Intellectuals are ſubject to, ſhould reſtrain us from impoſing our Opinions upon others. But yet ſince Human Reaſon (ſuch as it is) is the only Guide which God hath given us whereby to judg, 1*ſt*. Whether there be any ſuch thing as a Revelation from God or not; 2*ly*. In what Books that Revelation is contained; and 3*ly*. What is the Senſe contained in thoſe Books: Since our Reaſon (I ſay) is the only Guide in theſe momentous Matters, every Man hath a natural Right to uſe it for his own Direction in any or all of theſe Points; and herein no Man whatſoever hath any Right to impoſe his Opinion upon another, tho common Humanity requireth every Man to uſe his Reaſon for the Inſtruction and Aſſiſtance of others.

What then ſhall we ſay touching the Authority of the Fathers and Antient Writers? Truly if in their Writings we find a Spirit of Probity, unbiaſſed with Paſſion, Pride, or Self-Intereſt, we muſt allow them to be good Witneſſes of thoſe Matters of Fact which happened in their Times; as, that ſuch Doctrines were then generally received, ſuch Books then written, ſuch Diſcipline then in uſe: but it will not follow that I muſt receive thoſe Doctrines as true, becauſe the Fathers thought they were ſo, ſince thoſe very Fathers were ſubject to Error; and therefore their Belief of ſuch Propoſitions can under no pretence be looked upon as an Authority over us: but when the antient Chriſtian Writers give their Reaſons why they received ſuch Opinions, we have a natural Right of examining the Reaſons they alledg; and if we will act like Men, we *ought* ſo to do before we receive their Opinions. Now by what I perceive in the late Unitarian Prints, they are ſenſible of the Weakneſs of Human Reaſon, and therefore they ſubmit their Opinions, and the Reaſons upon which they are grounded, to the Examination of Mankind; and yet being ſenſible that their Reaſon (ſuch as it is) is the only Guide God has given them as to the three great Points afore mentioned, they think it their Duty to examine the Opinions of others thereby, not

pretending to any Authority over others, nor conceiving in their Minds any Diſpleaſure againſt thoſe who differ from them. And upon this Foot all Controverſies may and ought to be managed betwixt differing Parties, without the leaſt breach of Peace, for the benefit of each other in the diſcovery of Truth.

But hence comes the breach of Peace in Chriſtian Churches, that tho they own themſelves fallible, yet their Convocations, and even their private Doctors will confidently alledg that they are in the Right, and will therefore impoſe their Senſe of Scripture upon others; ſo that a Man muſt not write or ſpeak any thing contrary to their Determinations under ſevere Penalties. Let any Man judg whether this be to inſtruct us in the Faith of Chriſt, or to make themſelves Maſters of our Faith, ſince our Underſtandings and Belief muſt be wholly ſubmitted to their Interpretations.

After this manner the Dean of St. *Paul*'s has lately inſinuated his new-fangled Notion of a Real Trinity to the Ld Mayor, the Judges, and Citizens of *London:* in that Sermon he ſhews the Danger of corrupting the Faith by Philoſophy; and then taking it for granted that his Interpretation of Scripture is the Faith, he concludes (in his own favour) that we muſt not uſe our Reaſon or Philoſophy (as Dr. *S—th* hath learnedly done) to let the World ſee that the Dean's Notion of three diſtinct infinite Minds and Spirits is Tritheiſtical and Idolatrous. This way of arguing (if Aſſuming may be called ſo) is grounded only in the Self-confidence Men have in their own Abilities. Thus the Dean ſpeaks, *p.* 8. of his Sermon, *As for the Doctrine of the Incarnation, nothing can be plainer in Scripture than that the Son of God was made Man, that the Word was made Fleſh and dwelt among us, that God was manifeſt in the Fleſh:* And yet ſince the *Incarnation of God* is no where *expreſſed* in Scripture, it can be no more than meerly a *Deduction* from thence; but yet the Doctor will impoſe it upon all Chriſtians as if it were expreſs Scripture it ſelf. Suppoſe a Papiſt ſhould ſay, *As for Tranſubſtantiation, nothing can be plainer in Scripture than that Chriſt when he held the Bread in his Hand, ſaid, This is my Body*, and hereupon conclude that *you muſt diſtinguiſh Philoſophy from Faith, and caſting away your vain Philoſophy, hold faſt to the Faith of Tranſubſtantiation:* 'Twere a parallel Argument to that in the Doctor's Sermon, both of them being founded in the Confidence Men have of the Truth of their own Interpretations and Inferences. But after all this,

a

a Proteſtant would not forgo the uſe of his Philoſophy to ſhew that the Popiſh Doctrine is not only obſcure but falſe; and an Unitarian will ſtill uſe his Reaſon to ſhew that the Doctor's Inference is not only obſcure but unconcluding. As to the Doctor's firſt Text, *The Son of God was made Man*; were thoſe very Words in Scripture, [as they are not] the Unitarian will ſay the *Son of God* does not always or neceſſarily ſignify God. So to the ſecond Text, he will ſay that Expreſſion, *viz. the Word*, does not plainly ſignify God: and in like manner to the third Text alledg'd by the Doctor, he will ſay, that *God may be manifeſt in the Fleſh*, or *by Fleſh*, (as his Power, Wiſdom and Goodneſs are made manifeſt by all Fleſh, or in all Fleſh) without being Incarnate: So that the Unitarian cannot diſcern that Inference or Doctrine, which the Doctor ſays is ſo plain in or from Scripture, that nothing can be plainer. What muſt be done in this Caſe then? let the Doctor enjoy his Opinion, but not impoſe it, nor ſtir up any Strife about it, nor ſhould the Unitarian Notion be impoſed on him; but as the Doctor may have free leave to uſe his Philoſophy of Self-conſciouſneſs and mutual Conſciouſneſs to ſupport his own Opinion, or attack the Unitarian Notions, ſo 'tis humbly deſired that the uſe of Reaſon may be permitted to other Men for their examination of his Real Trinity, and particularly that the uſe of Arithmetick may be indulg'd ſo far as to caſt up whether *a God* and *a God* and *a God* do not amount to more than one God.

Now (Mr. *Gailhard*) if one of the great Doctors and Dignitaries of the Church may be miſtaken in his Interpretations of Scripture, and Inferences from it, how ſhall you, who are but a meer Layman, hope to gain a Parliamentary Sanction to eſtabliſh your Interpretations of Holy Writ, and Inferences from thence? Perhaps you will ſay 'tis the Doctrine of the Church of *England* you would have penally eſtabliſh'd; by the Church you mean the Convocation which made the Articles, Service-Book, and Homilies: now this Convocation was no more than an Aſſembly of Doctors and Clergy-men, each of whom were ſubject to Error; and tho they enacted their own Opinions into Articles and Homilies, and oblig'd their own Clergy to ſubſcribe them in order to their admittance into Benefices, I cannot from thence ſee why we Laymen ſhould put the Yoke of the Clergy upon our own Necks, and be ſo zealous as you are to eſtabliſh the Opinions of the Eccleſiaſticks under the penalty of Fire and Faggot.

I ſhould think it more deſirable that a Gentleman may receive his Rents, or a Tradeſman his Profits, or even a labouring Man his Wages, without ſubſcribing the Articles or Homilies. It once ſeem'd good to the Holy Ghoſt and the Apoſtles to impoſe no Burdens but what were neceſſary, and thoſe neceſſary Truths were inſpired too.

Beſides, Men cannot help the altering of their Minds; all the Subſcriptions of the Clergy to the Predeſtinarian Doctrine contained in the Articles and Homilies, has not preſerv'd them from contrary Sentiments, ſuch as, when *Van Harman* firſt broach'd them, were univerſally judged to be contrary to the Doctrine of the Church of *England*. Beſides this too, a Man cannot foreſee what will come to paſs, and ſo a Doctrine which at one time may be convenient, may be otherwiſe when Circumſtances of Times ſhall alter: As ſuppoſe all the Lay-men of *England* had ſubſcribed only the 35*th* Article of our Church, which is, *The two Books of Homilies contain godly and wholſome Doctrine neceſſary for theſe Times*; and ſuppoſe in theſe Books of Homilies we ſhall read theſe Doctrines, *viz. The High Power and Authority of Kings, with their making of Laws, Judgments and Offices, are the Ordinances not of Man but of God; that all Perſons owe even in Conſcience, Obedience, Submiſſion and Subjection to them, as being God's Lieutenants, God's Preſidents, God's Officers, God's Commiſſioners, God's Judges*; 1*ſt* part of the Sermon of Obedience: And ſuppoſe in the ſecond part of the ſame Sermon we ſhould read theſe Words, *Chriſt taught us plainly that even the wicked Rulers have their Power and Authority from God, and therefore it is not lawful for the Subjects to withſtand them, altho they abuſe their Power.* Suppoſe, I ſay, we Lay-men had ſubſcribed to theſe Doctrines *as neceſſary for theſe Times*, had we not conſented to the total Subverſion of our Laws and Liberties, to the Slavery of *Europe*, and the Deſtruction of the Proteſtant Intereſt throughout the World? Howbeit, ſince *General Councils, for as much as they be an Aſſembly of Men (whereof all be not governed by the Spirit and Word of God) may err, and ſometimes have erred even in things pertaining unto God*, as is declared in the 21*ſt* Article of our Church, 'tis no Hereſy for us Laymen to believe that Convocations have erred in Doctrines neceſſary for theſe Times, and may err in Doctrines *neceſſary for any Times*; and from hence it will be no Hereſy to conclude that a Parliament may err, ſhould they eſtabliſh the Convocation-Doctrines upon the Foot of Sanguinary Laws. There

There is one Reaſon yet remaining, why there is no need of making new Penal Laws even againſt blaſphemous Socinians, which is becauſe there are Laws already in force againſt Blaſphemers of all Sorts or Sects whatſoever, without any Proviſo that the blaſphemous Socinians (as your Title-page ſpeaks) ſhall be exempted from the Penalty: And 'tis only your Title-page and Preface which I have in this Letter conſidered, not at all deſigning to diſpute with you in behalf of the Socinian or of the Unitarian Doctrines; my only Aim herein being to ſhew ſome Reaſons why it was not neceſſary for the Parliament to enact Sanguinary Laws againſt thoſe who differ from you in Opinion.

The ill-natur'd Turn of your Title-page, and the malicious and perſecuting Deſign of your Preface convinced me that (if we may believe our Saviour Chriſt) you know neither the Father nor his Son. Thus our Lord Jeſus taught his Diſciples (*John* 16. 2*d*, 3*d* Verſes) *That they ſhould be put out of the Synagogues, and that the Time ſhould come, that whoſoever killeth them ſhould think that he doth God ſervice; and theſe things will they do unto you, becauſe they have not known the Father nor me.* Now, *Sir*, if he who would ſtir up a Perſecution againſt thoſe who ſincerely endeavour to know and do the Will of God, as 'tis revealed by Jeſus Chriſt, knoweth neither the Father nor the Son; I did from thence conclude that the Holy Ghoſt (who proceedeth from the Father and the Son) was alſo unknown to him; and for this Reaſon I thought you an unfit Writer in behalf of the Trinity, and therefore did not ſo much as read over your Book.

A Second Letter to Mr. Gailhard.

SIR,

I Am thinking whether ought more to be reverenc'd, the Noble Names of *Vere* and *Sidney*, whoſe martial Skill and well-tried Valour made havock of their Country's Enemies abroad, when the Good and Gracious *Elizabeth* rul'd and lov'd her loving People; or of *Bonner* and *Gardner*, whoſe flaming Zeal made Bonfires of Hereticks at home, under the dire Auſpices of her perſecuting Siſter. Indeed once I was of opinion, that the Memory of the bloody Biſhops had been juſtly hated and curs'd, and did deſerve to be, and was like to be hated and curs'd for ever; but I am now tempted to deſpiſe the Conquering Heroes with all their Civic Crowns, and proud triumphant Wreaths of Lawrel, as Men that fought only their Country's, not the Lord's Battels: But that Man has a Heart, *illi Robur & Æs triplex*, that can without weak Remorſe of Conſcience murder his diſſenting Fellow-Citizen, and bravely burn his misbelieving Brother at a Stake.

With a world of School-Cant, which now a days goes for deep Learning, and ill-applied Fragments of Scripture, after the Example of no very good Maſter, [but *Fas eſt & ab Hoſte doceri*] the thrice Orthodox Mr. *J. Gailhard* Gent. labours to kindle this religious mercileſs Fire in the Breaſts of the Parliament of *England*; to that end therefore he offers them for a Field of Honour, not *Flanders*, but *Smithfield:* for making good the former, they have, 'tis true, happily provided Capitation and Land-Tax, Tunnage and Exciſes; but as Fate would have it, they are roſe without the leaſt Care of but ſo much as Bruſh-wood for the latter: Mr. *Gailhard* had rather they had been blown up. It is a Fault to do the Work of the Lord negligently; but not to do it at all, to leave the *good*, *neceſſary*, and *great* Work of burning Hereticks wholly on the Hands of Providence, is a great Diſappointment; for Fire does not fall from Heaven

Heaven every day, and it troubles Mr. *Gailhard*'s righteous Soul the more, becauſe he does not know but God may forgive the Hereticks; for his part, he will forgive, nor them, nor the Parliament. But by his favour, are not the Parliament of *England* to be excuſed, tho they have taken no care about ſending Mr. *Gailhard*'s Enemies to the Devil? for they were prorogu'd by his Majeſty's Order as ſoon as they had done their King and Country every other needful Service. Why then, let the King look to't, from whom [to ſay Truth] no better could be expected, as having declar'd when he accepted the Crown, that He would not be obliged to be a Perſecutor. He thinks himſelf too good to do the perſecuting Drudgery of any *Body* of bloody-minded (right or wrong) Believers; if He can but defend the Liberties of *Europe* from the Tyrant of *France*, and teach his own Subjects of different Perſwaſions to live amicably together, that's all he cares for. Nay, 'tis long of the King too that Parliaments are ſummon'd, and ſit annually without Convocations. A Convocation would have conſider'd, as Mr. *Gailhard* obſerves, that time is ſhort and uncertain; and if not well improv'd for the burning of Hereticks, the Opportunity may happen to be irrecoverably loſt: for Mr. *Gailhard* judiciouſly notes, *That to time things well is one of the beſt parts of Prudence*; and he acutely adds, *one of the moſt eſſential Circumſtances of our Actions.* Whence I learn theſe four things: 1. That Human Actions have their Circumſtances. 2. That ſome Circumſtances of Action are but circumſtantial. 3. That there are eſſential Circumſtances of Action. 4. That ſome eſſential Circumſtances are more eſſential than other. A Perſon of good Learning, Wit, and Leiſure would wonderfully improve four ſuch Notices as theſe. I ſhall make one obvious Inference, which is this: Human Actions cannot but be always very prudent, and always well-tim'd; for Well-timing is one of the beſt parts of Prudence, and Prudence one of the moſt eſſential Circumſtances of Human Actions. I ſtrengthen my Inference thus; Human Actions cannot be at all, without one and all their moſt eſſential Circumſtances, [whatever perchance they might without ſome leſs eſſential Circumſtances] therefore they cannot want Prudence; and becauſe they cannot want Prudence, they cannot but be well tim'd: thence it undeniably follows, that the Parliament of *England*, tho they roſe without preferring one Sanguinary Bill, have acted like prudent Senators, and

tim'd every thing moſt exactly; and that the King who prorogu'd them, before Mr. *Gailhard*'s pious Motion for Fire and Faggot could be made, has alſo tim'd his Prorogation well, and acted with all the Prudence which became him. Thus by the help of Mr. *Gailhard*'s Philoſophy, the King and Parliament are ſecure of doing all things well, and the Exceptions which he moves againſt them, as I ſhall farther manifeſt, will only evince that good Senſe is no *eſſential Circumſtance* of writing; therefore I would adviſe him to keep his word, and write no more: but 'tis fit he do Penance for that ill-natur'd malicious Stuff which he hath wrote already. I will examine it under theſe 4 Heads. 1. What that blaſphemous Impiety is which inflames his mercileſs Zeal. 2. How wide it is ſpread. 3. What Oppoſition it has met. 4. What Treatment it deſerves.

After a Flouriſh of wild Rhetoric ungovernably ſallying into ſundry Metaphors, borrowed from things that have no affinity, all within the ſame Period, he declares what that Impiety is, which inflames his mercileſs Zeal, *viz.* Pag. 3. *Ep. Ded. Blaſphemous Socinianiſm attended by Atheiſm, Deiſm, Prophaneneſs, Immorality, Idolatry*, &c. Not one of a hundred among the Pretenders to Learning knows any thing of *Socinus* from an impartial Hiſtorian, or has read any of his Works; but great Numbers ſtrive who ſhall ſpeak worſt of him, as if that were the only way to prove that themſelves were ſound and orthodox in the Faith: For my part I am fully perſwaded that *Socinus* was in ſeveral of his Opinions groſly miſtaken, alſo he lies under the ſuſpicion of having contributed to the Perſecution of *Fran. Davidis*, who differed from him; but yet I may venture to ſay, that he was deſcended of an antient Family, endow'd with a piercing Wit, and accompliſh'd with no mean Learning. Mr. *Bidle*, in his Preface to the Panegyric of the *Polonian* Knight, affirms, *that none ſince the Apoſtles hath deſerv'd better of the Chriſtian Religion; ſo that a Man may more avail himſelf by reading his Works, than by peruſing all the Fathers, together with the Writings of more modern Authors.* It is true, this of *Bidle*'s is the Teſtimony of a Friend, but then it is ſtrangely corroborated by Accident; for it is plain that the moſt polite and rational modern Sermons, and other moral Diſcourſes are extremely beholden to *Socinus* his Works; tho no Man of late, that I have met, has had the Ingenuity to make him the leaſt Acknowledgment, excepting that learned and calm Tritheiſt Mr. *How*, who ſays, *That his*

his Book De Deo was wrote non ſine nervis. Indeed the Enemies of *Socinus*, tho they mean no good to his Memory, yet frequently do him ſpecial ſervice, and in great meaſure ſupply to him the want of a profeſs'd Hyperaſpiſt: but none more than Mr. *J. Gailhard*, who gives ſuch a long, diſagreeing, falſe, and incredible Retinue to Socinianiſm, that all which it is poſſible for an eaſy Reader to believe, is, that Socinianiſm is ſomething which Mr. *J. Gailhard* mortally hates; which it may be, and never the worſe on that account: for he has declar'd his mortal hatred not only againſt Socinians, and Jews, Deiſts, and Papiſts, but alſo againſt all the Church of *England* Clergy, that are of the Arminian Perſwaſion, and all others, whether Laymen or Clergy, of what Religious Perſwaſion ſoever, that will not bring fuel to the Fire for burning thoſe whom he ſhall damn for Hereticks. But let us call over the Retinue, with which Mr. *Gailhard* ſays, that Socinianiſm is attended: 1. By Atheiſm and Deiſm. 2. By Prophaneneſs and Immorality. 3. By Idolatry, and *& cætera*. But in the firſt place it is ſtrange, that Socinianiſm ſhould be attended by Atheiſm and Deiſm too, *i. e.* both by the Belief of a God, and by the Disbelief of a God; Notions ſo directly oppoſite, one would think they could not be both together entertain'd in the ſame Mind. But now I think on't, theſe two Charges are wiſely laid together; for the Deſign of the Accuſer is, to prove Socinianiſm a Monſtrous Hereſy, which it muſt needs be, if at the ſame time it affirms and denies the ſame Propoſition. Methinks Mr. *Gailhard* attacks the Socinians as the Wolf did the Lamb; Sirrah! ſaid the Wolf to the Lamb, how dare you trouble the Water that I am drinking? Cry your Mercy, quoth the Lamb, I did not think that my lapping below could foul your Water above. Sawcy Creature, replied the Wolf, trouble it, or not trouble it, I will eat you. Thus Mr. *Gailhard* is for burning the Socinians right or wrong; 'tis all one to him, whether they believe in God or no: for if they will not be burn'd for denying his Exiſtence, they ſhall be burn'd for believing it.

But perhaps this fiery Gentleman may pretend, that he does not uſe the word *Deiſm* as it ſignifies the belief of God's Exiſtence, but as it implies a denial of all reveal'd Religion; and ſo it is an Attendant of Socinianiſm. Now I confeſs this ſort of Charge is not ſo perfect Nonſenſe as the other; but then it is a Calumny ſo ſilly, and

ſo easy to be refuted, that it is good for nothing but to tempt Men, who are entirely in the Intereſts of the Church, to ſuſpect that they who are called Hereticks, are not ſo black as they are painted, and that they who throw the *San-benito* over the perſecuted Man's Shoulders, have more Devils about 'em than they that wear it: For the Racovian Catechiſm is allow'd to be a juſt Summary of Socinianiſm; and the firſt Chap. of that Catechiſm treats of the Certainty of Holy Scriptures, and juſtifies the Authority of thoſe Books by the moſt cogent Arguments that can be brought, proves the Chriſtian Religion to be a Divine Inſtitution, and the Author of it a Divine Perſon. There may be in Socinianiſm more Errors than I know of, and I know ſome, but Atheiſm, and meer Deiſm are none of the number.

The 2*d* Diviſion of the Retinue, which Mr. *Gailhard* would have the World believe to attend Socinianiſm, is made up of Profaneneſs and Immorality; and yet in the Racovian Catechiſm and Socinian Writings, there is nothing of that nature, but on the contrary, the abſolute neceſſity of Holineſs plainly and fully declar'd. When *Machiavel* took notice of the Villain's Aphoriſm, *Calumniate boldly, ſomething will be believ'd*, he took it for granted that the Villain had Wit to varniſh his falſe Calumnies with ſpecious Colours, and to ſelect ſuch Inſtances to which he could give ſome air of Probability. But in the Caſe before us, the Perſecuting Accuſer has not that Wit; for he is not able to produce thoſe Socinian Writers who give any countenance to Profaneneſs and Immorality: and as for thoſe Opinions which he enumerates, and calls the chief Opinions of Socinianiſm, (*p.* 5, 6. of his Book) they are the moſt of them, at this day, the common Opinions of the moſt eminent Writers of the Church of *England*, excepting that he has a little diſfigur'd them by an untoward Rehearſal: nor can it be made appear, that any of the reſt do tend to Profaneneſs and Immorality, but by Conſequences far more remote and ſtrain'd, than thoſe which upbraid theſe Calviniſtical Doctrines, *Fatal Neceſſity, inconditionate Reprobation, irreſiſtible Grace, partial Redemption, and Impoſſibility of Apoſtacy, with ſpeaking evil of God*, tempting ſome Men to preſumption, urging others to deſpair. To excuſe the rigid Calviniſts [who of all Sects of Chriſtians ought to be excus'd laſt] ſome moderate and charitable Perſons are wont to plead, that they do not apprehend the evil Conſequences of their falſe Doctrines; and one of our Learned Biſhops has lately with the ſame

ſame ingenuous, reaſonable, and Chriſtian Charity allow'd, that the Socinians would not advance a Doctrine injurious to the Honour of Jeſus Chriſt, but that they think, the equalling him to his Father does derogate from the Honour of God the Father Almighty.

Antient Eccleſiaſtical Writers, who give us the Hiſtory of Hereticks that infected the Church with ſtrange Doctrines, do generally take notice that one of the Arts whereby they us'd to ſpread their Hereſies, and win Proſelytes, was by high Pretences to extraordinary Fervency in Devotion, ſelf-denying Rigours of Life, and beneficent Exceſſes of Charity. The followers of *Montanus*, and *Novatianus* are reported to have been at all theſe pains, to put off their falſe Wares. But Mr. *Gailhard* would have the World believe, that Socinianiſm is a blaſphemous Hereſy, the Patrons whereof endeavour to promote that their Hereſy, by taking into its Retinue Profaneneſs and Immorality, to make it look as ugly, as offenſive, and odious as may be. This is altogether a new way of promoting Hereſy, and not like to be very ſucceſsful. Methinks if the Socinians know no better, there ſhould be no great danger of their perverting the Orthodox from their Faith. But what cares Mr. *Gailhard* whether his Accuſations be conſiſtent? He deſcribes Socinianiſm as a Hereſy very ill made to gain Proſelytes, and at the ſame time is extreamly concern'd, fearful, and apprehenſive that it will overrun the Church, being *got into her very Bowels already*. I hope Socinianiſm is not of the nature of the Gout, for if it be, the Church is in an ill caſe; but I would be glad to know of Mr. *Gailhard*, whether he means that the ſpeculative Errors, or Immorality, or Idolatry of Socinianiſm, is the Poiſon which is got into the Bowels of the Church. He cannot mean the firſt of theſe, for I am apt to believe, that would the Socinians but depart from their Speculative Errors, they ſhould be forgiven all their Immorality, with their Idolatry into the bargain; for Orthodoxy of Faith has many a time compounded for Heterodoxy of Practice, and brought off unpuniſh'd, ſcandalous Irregularities of Life and Converſation.

The laſt Diviſion of the Retinue attending on Socinianiſm, he makes to be Idolatry, and *&c cætera*. As to what concerns Idolatry, it muſt be confeſs'd that *Socinus*'s Syſtem of Divinity is not abſolutely free from it, for he maintaineth that Divine Worſhip is to be given to Jeſus Chriſt, tho He be not the True, Almighty, and Eternal God,

God, but only ſomething, I know not what, more than a meer Man, and born in time: but I queſtion much whether we have any of theſe Socinians in *England*; as for thoſe late Engliſh Writers ſometimes call'd Unitarians, and very injuriouſly term'd *Socinians*, they ſeem deſirous to waſh their hands of it: and their diſputing ſome of the Articles of our Church has proceeded chiefly from their Apprehenſions, that it would be Idolatry to admit them; and upon the prudent Explication which has been given of ſome obnoxious Terms, they wave the diſpute, and come in as Brethren; in which Compliance if there be no Idolatry, I do not ſee how Idolatry can be laid to their charge. I hope Mr. *Gailhard* will not in anger againſt them, impute Idolatry to our Church by Law eſtabliſh'd. It is certainly no Idolatry to worſhip only the One, True, Eternal, and Almighty God: and if the One, True, Eternal, and Almighty God be repeated, not multiplied, diſtinguiſh'd, not ſeparated in three Perſons, where's the Idolatry of that? If the Socinians, Mr. *Gailhard* ſpeaks of, muſt be Idolaters, becauſe they have been at ſome pains to make ſome advances towards this Metaphyſical Orthodoxy, they have in their purſuit after Peace, the worſt luck in the World. God forbid that our Church ſhould take up the Principles of Mr. *Gailhard*, and the Popiſh Inquiſitors, who when they have brought a Heretick to ſomething of a Recantation, preſently burn his Body, in kindneſs to his Soul, for fear he ſhould relapſe and be damn'd in Body and Soul both; poor Proſelyte! he muſt have no Joy in his Orthodoxy, and cannot like that way of being ſent to Heaven in a fiery Chariot.

Well then! by Mr. *Gailhard*'s favour, it is not unlikely, but that Socinianiſm may get clear of the Charge of Idolatry, either by the help of her own Logick, or by virtue of the Authority of the Church: but what ſhall we ſay to *&c. cætera?* The Diſſenters of the laſt Age baited this word unmercifully, ſome thought the Devil was in it, at leaſt it was flat conjuring, that they were ſure of: but they that ſhall take Mr. *Gailhard* for a Conjurer, will be very much in the wrong; becauſe it is plain he deſigns no more by arraigning Socinianiſm for being attended with *&c. cætera*, but to ſave himſelf a liberty to ſwear any thing elſe againſt it, as time and occaſion ſhall prompt him.

Should

Should the late King *James* ever be brought back again to plague us, [of which the danger, God be thanked, is pretty well over] Mr. *G.* by the help of *& cætera* might pretend that it was Socinianiſm which turn'd him out. I think our Church is not willing to own that Act yet; to be ſure ſhe would not own it upon the Re-eſtabliſhment of the Tyrant, and therefore in ſuch caſe, Mr. *G.* might well urge it as a proper Inſtance of *& cætera* againſt Socinianiſm.

Et cætera laid to the charge of Socinianiſm, is like an Appeal prepar'd beforehand upon ſuſpicion that the Jury will find but Manſlaughter. If Socinianiſm ſhould have no Atheiſm, nor meer Deiſm, no Profaneneſs, Immorality, nor Idolatry in it; yet *& cætera* will not let it live. Who can ſay he is not guilty of *& cætera?* for my part therefore I will never ſtint my Prayers, but my Latitudinarian Litany ſhall run thus: From the Devil, and the Pope, from Mr. *G.* *& cætera*, Good Lord deliver us.

The 2*d* thing to be examin'd in Mr. *G*'s ill-natur'd and malicious Paper, is, How wide Socinianiſm is ſpread. If Atheiſm and Deiſm, Profaneneſs and Immorality, Idolatry, and *& cætera*, be Parcels and Portions of that Hereſy, o' my Conſcience the Hereſy is ſpread over the whole World, and may require an extraordinary Remedy! to ſuppoſe that an extraordinary one will do; and if theſe Parcels of Socinianiſm are ſo univerſal, I do not wonder that the Church has her ſhare: but let us not argue, but obſerve Mr. *G*'s particular Account of the growth of Deiſm.

1. He ſays that the Jews are not wanting in their Endeavours to promote the Blaſphemy. Now what a Blaze would it make, if only theſe Socinian Jews were to be burnt? for they are a numerous People, and for what they have done already againſt the Meſſias, ſcatter'd over the face of the Earth; but whether the burning of them be the way by which the dark Corners of the Earth are to be illuminated, I make a queſtion.

2. He tells us that the Mahometans, and the Socinian Generation of Vipers are ever ready to join Heads to promote their common Cauſe. Now theſe Mahometans are far more numerous than the whole Body of Chriſtians, by what Appellation ſoever dignified or diſgrac'd, wherefore I can't imagine how the burning of them is feaſible; whether it would not be a glorious and great Work, that I don't diſpute: but I can't imagine, I ſay, how the burning

burning of ſo many Millions is feaſible, unleſs perhaps by praying for Fire to come down from Heaven, and deſtroy them: indeed our Saviour would not oblige his Diſciples *James* and *John* in that particular againſt the Samaritans, tho he might have vindicated his own Honour by executing their Wrath; but what he may do for Mr. *G.* and his Calviniſts, is another matter.

3. He intimates that the French Refugees among us dogmatize after the Socinian manner, which they durſt not do in *France* for fear of Fire and Faggot. Now if this be true, I know not why theſe Refugees ſhould be ſuffered to live any more than the Jews and Mahometans; only I would humbly move, that they might be ſent home to be burnt there, for why ſhould we do the King of *France*'s drudgery for him? let him burn his own Hereticks if he will, now the War's ending, he'll have nothing elſe to do: beſides, the Rogues would not know how to take their burning in *England*, but appeal to Heaven and Earth againſt us for breaking the Laws of Hoſpitality; but they ſtill retain ſo great a Veneration for their Grand Monarch, that for ought I know upon ſecond thoughts they may be proud of the Honour of being burnt by his Orders.

4. He arraigns all the Arminians as join'd in Confederacy with the Socinians. *Arminius* himſelf, Mr. *G.* notes, tho contemporary with *Socinus*, would never write againſt him, therefore, *&c.* which Argument is good in this particular caſe, but in no other; for tho Mr. *G.* would never write againſt his Contemporary *George Fox* deceas'd, nor *William Pen* now living, yet Mr. *G.* is no Quaker, but a Calviniſt; nor could he poſſibly be otherwiſe, being predeſtinated to be a Calviniſt, and not a Quaker, and that not for any Merit that God foreſaw in him, for that were to make God foreſee what will never happen, but meerly and purely [as an Arminian would gueſs] becauſe his Nature was capable of no other Chriſtian Impreſſion. Mr. *G.* alſo tells us, he often meets with *Vorſtius*, *Epiſcopius*, *Bertius*, *Curcellæus*, who favour the Socinians, nay go hand in hand with them in many things, and mince the matter with them. And *p.* 7. of his Book, he ingeniouſly expreſſes himſelf upon the whole matter, thus: 'As one Depth calls to another, ſo an Arminian can eaſily 'become a rank Pelagian, or Socinian. Here a wicked Pelagian, or rank Socinian would reply; As one Shallowneſs calls to another, ſo a Calviniſt can eaſily become as wiſe as the Dominican Inquiſitor at *Lisbon*,

Lisbon, who at a late Act of Faith burnt an Engliſh Mare, that could tell what o'th' Clock it was by the Watch, for a Heretick. But to our purpoſe, here we have on the Socinian ſide [as Mr. *G.* tells us, and he knows] all the Arminians, *i. e.* almoſt all the Church of *England*, a Moiety of the Presbyterians, nine parts in ten of the Quakers. Indeed I was afraid that when Socinianiſm was once got into the Bowels of the Church, it would not be long before it reach'd her Heart, and thence diffus'd its Venom over all the myſtical Body. As for the Diſſenters, it would never grieve a Man, that they ſhould be infected with this peſtilent Hereſy, ſince they deſerv'd to be burn'd before for Schiſm: For, *tho the Supream Authority of the Nation has at preſent indulg'd their Conſciences, yet no Authority upon Earth can alter the nature of Schiſm.* As much ſocinianiz'd as our Arminian Clergy are, they yet hold faſt their Orthodoxy in condemning the Diſſenters for Schiſmaticks, and doubtleſs will do it, in ſpight of King and Parliament: but 'tis very unfortunate, and infinitely to be lamented, that they ſhould be Heterodox in any Article with ſo bad Company as the Socinians; tho 'tis very certain they are ſo, if there be any truth in Mr. *G.* nay he tells us, *p. 6.* of his Book, *That as to moſt of the Matters of Grace, and Providence, the Socinians are agreed with the Arminians*, and then by conſequence the Arminians with the Socinians; ſo that it will be a hard caſe to burn the one without the other.

It is true, ſeveral of theſe Arminians are Men of Learning, nay and they have wrote againſt Socinianiſm too; but as Mr. *G.* tells us, *No good is to be expected from them, upon account of ſome Principles of theirs.* [Socinian Principles] *and in plain words, they are unfit to write againſt the Socinians:* Which Declaration of his puts me in mind of what another Calviniſt told me t' other day. *Sir*, ſays he, Arminianiſm, take my word for it, is the Parent of Socinianiſm, the Brat is very like in many Features; but pray mind this one, The Arminians teach that God might have forgiven the Sin of *Adam* without exacting any Satisfaction; upon this the Socinians raiſe a diſpute, whether it can be plainly prov'd from Scripture that Chriſt died to make a Satisfaction, and then they aſſign I know not what other Reaſons of his Death, which they could never have found out but for the Arminians. Ah! take my word for it, ſays he, As to Arminian and Socinian, the old *Saw* fits them both, *never a Barrel better Herring*; only

I could wiſh that my Brother *Gailhard* had let the Arminians alone a while, for without their help we ſhall never ſet fire to the A—— of the Socinians; but that being once happily effected, they muſt change their note, *as to the Matters of Grace and Providence*, or ſmoke in their turns.

But what do I talk of a Stranger? Mr. *G.* is the Gentleman I have to deal with; and upon a nearer conſideration of him, I may well ſuſpect, that after all his Outcries againſt Socinianiſm, he himſelf is a Socinian. I dare ſwear the Socinians in *England* [if there be any in *England*, which is more than I know] never thought themſelves near ſo numerous as Mr. *G.* makes them; and to what purpoſe ſhould he let them know their Numbers, but to weaken the Intereſt of the Church? Nay, what ſly Malice is it in him, rather than not make the Numbers of the Socinians formidable, to hook in ſo great a Majority of the Church into a downright participation of Hereſy with them? Good God! why, if he had had any real kindneſs for his Mother the Church, he would have excus'd all the Arminian Churchmen from the Scandal of Socinianiſm, after the artful Example of a late very learned Vindicator of the Trinity, pleading that the Arminian Churchmen *are very ſound in the neceſſary Article of Faith, tho they are a little Socinian in the Explication: if a Churchman ſuffers himſelf to be carried beyond the antient Methods* [either to the right or left] *which the Church hath us'd to expreſs her ſenſe by*, yet a wiſe Brother will allow him ſtill *to retain the fundamental Article.* It is true, this Plea may be ſtretched to excuſe the Socinians, and ſave their Bacon alſo; for they can admit of a Trinity, if they may have the explaining what ſhall be meant by't; but the Father never invented it for them, nor have they any right to be ſaved by the Expedients of the Church, eſpecially by ſuch a particular one as this, *The Difference between a neceſſary Article of Faith, and the manner of expreſſing it.* A dull Heretick would be apt to conclude, that if the neceſſary Article of Faith was not ſignified in the words that expreſs it, then it was a neceſſary Nothing.

Farther, If Mr. *G.* had not been a Socinian, if he had not deliberately deſign'd to ſave thoſe Hereticks from the Stake, by involving the Arminian Churchmen in the ſame Scandal with them, he would have pleaded, [as the above mentioned very learned Father teaches] *That there may be Propoſitions which tend to Hereſy, or ſavour of it*, [as for

for inſtance ſeveral in his Vindication] *which cannot be condemned for Heretical.* By this admirable Device, the Arminian *Churchmen may favour the Socinians, go hand in hand with the Socinians, mince the matter with the Socinians,* and at the laſt leave them in the lurch, as the Duke of *York* did *Coleman.*

I have examined Mr. *G*'s Account how wide Socinianiſm is ſpread: I will now enquire what Oppoſition it has met.

1. He tells us, not indeed in plain Words, but in very intelligible ſquinting Glances; that the Watchmen whoſe immediate Duty it was to give warning, have thro Sluggiſhneſs or other cauſe neglected to blow the Trumpet at the approach of the Enemy. But but by his favour, this is a meer Story, his own pure Invention, and a notorious Slander: for tho 'tis ordinary for Watchmen to ſleep when they ſhould be upon Duty, yet our Watchmen were vigilant, upon their guard, and gave warning, tho in the Event it appear'd, they were more afraid than hurt; *Beware of Socinianiſm,* was the great Cry, and the Church took the Alarm. Prophaneneſs, Immorality, and Idolatry had ſomething of a Truce by the means; every Orthodox Champion ran to his Arms, and the mounted Artillery thunder'd againſt Socinianiſm: of a ſudden a prodigious Noiſe was made, but no Execution done; for the Orthodox were under no Command, and kept no Order, but ſcuffled tumultuouſly with they knew not whom, nor what: This zealous Leader would ſcower thro the dark Vales of Antient Fathers and General Councils, that learned Author would baſtle in the thorny Thickets of the Schoolmen; one or two, now and then, with wondrous Confidence, and manly Reſolution, would bolt out upon the open Plains of natural Reaſon, but they were quickly forc'd to ſhelter, not being able to bear the Brightneſs and Warmth of the Meridian Sun, which illuminates and gives life to thoſe Plains: but when all this was done, and they had time to conſider whence proceeded all this Diverſion which was given them, there was no Socinian in the caſe, only an obſcure, ſober, ſtudious, bookiſh Man took offence at ſome of our old School-terms, of which we had no great opinion our ſelves, and *kept 'em only becauſe we could get no better*; but then the wiſeſt of our Doctors explain'd 'em to a very honeſt Senſe; and the good Man aforeſaid not being willing to ſtand with us for ſmall things, the Contention ceas'd. I confeſs there are ſome angry People, who would make

the Nation believe, the difference is ſtill where it was; but whoſoever conſiders impartially what has been wrote on both ſides, will plainly ſee that we muſt let the ſuſpected Book-worm be Orthodox with us, who are the Majority of the Church, now term'd Nominaliſts, or elſe we muſt be content to be thought Heterodox with him, and let Mr. *G.* burn us both. But yet ſince never any Majority that is to be read of in Hiſtory, ſubmitted to let a leſſer Number burn them, it is pity that Mr. *G*'s Orthodox Zeal ſhould overlook an old Heatheniſh, Antichriſtian Hereſy accidentally diſcover'd in the very Bowels of the Church, I mean the Tritheiſtic Hereſy, the Hereſy of three Gods. For my part I would very fain excuſe ſome Great Names from this Scandal; but alas! the matter is but too plainly prov'd in a Book called *Tritheiſm charg'd*, &c. the Author of which, ſound and orthodox in the Points he there treats of, might paſs for a real Chriſtian, if he had taken that care of his Language which *Michael* did, when he diſputed with the Devil, and not us'd ſuch virulent words as 'tis likely the Devil gave the Arch-Angel. But ſome excuſe may be made for him in this odious particular; for it is likely his liberal Railing, and throwing his Wit and his Foam about, did not proceed, at leaſt not altogether from that evil Nature which many others are troubled with, as well as he; but rather, and moſtly from that proud ſowr Calviniſm which he holds in common with Mr. *Gailhard*. But to prevent being miſunderſtood, I declare that I do not believe *Calviniſm*, *meer Calviniſm* a damnable Hereſy, no more than I believe, (tho 'tis poſſible for a Calviniſt to be ſav'd ſo as by Fire) that that *by Fire* is to be underſtood of the burning of Hereticks. I have read of Royal Heroes, Deliverers of their Country, whoſe thrice Excellent, truly Human, truly Chriſtian Natures ſo temper'd their Calviniſm, that 'twas an inoffenſive harmleſs Speculation: if ever I have more Gods than one, I do not ſay more perſonal Gods, but more eſſentially diſtinct Gods, a Hero ſo form'd ſhall be my ſecond: but tho I have an inquiſitive Mind, I think I am in no danger of multiplying Gods; no, I am reſolved I will never do it, unleſs it ſhould be declar'd [which I think next to impoſſible] that no Hereſy ſhall be conniv'd at but Tritheiſm.

2. Mr. *G.* complains, not indeed directly and in expreſs words, but by a ſide-wind thus: "Whether or not the Eccleſiaſtical Court "hath in this occaſion of Socinianiſm, acted its part according to "Laws,

"Laws, I muſt not take upon me, but leave it to the World to judg. But notwithſtanding all this, he does not leave it to the World to judg, but takes it upon himſelf; nay, he not only gives his Judgment upon the Caſe, but alſo paſſes Sentence upon them that concur not in the ſame Judgment with him, as appears by the Citations which he produces, and the Reflections which he makes upon them. Now in doing this, which he thinks he ought not to do, and promis'd that he would not, he acts againſt the Light of Conſcience, which is a damnable Sin; whether or no it be Hereſy, I will not diſpute, but without diſpute 'tis damnable; it may perchance eſcape from Fire and Faggot, but not from Fire and Brimſtone, unleſs it be expiated by a timely and hearty Repentance.

But what are his Citations of Law againſt Socinianiſm? Firſt a Paſſage or two out of a Book called *The Reformation of the Eccleſiaſtical Laws*, began in the days of *H.* the 8*th*, and continued in the time of *Edw.* the *6th*. That Book then was wrote before *Fauſtus Socinus* was born, and before *England* could know any thing of his Uncle *Lælius*, who was about twenty one Years old when *Edw.* the *6th* died. Again, does Mr. *Gailhard* think, that the Book which he quotes, was wrote againſt Socinianiſm by inſpired Writers in way of prophetick anticipation? I am afraid the Contents thereof, as to many particulars, will plainly evince the contrary: I know not what might appear, admitting him to be an inſpired Interpreter. He may interpret Paſſages out of that Book, if he ſo pleaſe, againſt Quakeriſm as well as Socinianiſm, or againſt the Scheme of any Party, which may perchance ariſe, reviving old and long buried, true or falſe Speculations. As for the Notions which I diſlike in Socinianiſm [for I am no Socinian, but a Member of the Church of *England* by Law eſtabliſh'd] if I could not bring againſt them more pertinent and ſolid Arguments than Mr. *Gailhard* offers, I would never diſlike them; therefore again I ſuſpect, that Mr. *Gailhard*, after all his loud Outcries againſt blaſphemous Socinianiſm, [as he phraſes it] is a ſubtle but real Socinian, and writes booty.

Mr. *G.* to go on with his Citations, and his booty writing, preſents the Parliament with a Fragment of a Letter from *Edw.* the *6th* to to A. B. *Cranmer*; *Cum vos triginta*, &c. Upon which he makes this booty Reflection: So that there is ſomething of a Parliament's Authority [againſt Socinianiſm.] I may well call this a booty Reflecti-

on;

on; for in the next words he grants, that *that something* wants a Parliamentary Stamp; which is as much as to say, it is a something that's just as good as nothing. We are not yet come to the end of Mr. *G*'s Citations; he presents us with a long Story from the Canons and Ecclesiastical Constitutions agreed upon in the Convocations of both Provinces, *Canterbury* and *York*, 1640. And lest the Authority of these Canons should in scornful manner be set aside for want of Parliamentary Sanction, because it cannot be pretended, that Jesus Christ gave Authority to the Preachers of his Gospel to impose Laws on the Subjects of the Civil Magistrate, Mr. *G.* argumentatively notes, *That King* Charles *the First has by virtue of his Prerogative Royal, and Supream Authority in Ecclesiastical Causes, straightly enjoined and commanded those Canons and Constitutions to be diligently observed and executed.* But after all this [with Mr. *G*'s leave be it spoken] our Lawyers know not of any such Prerogative Royal and Supream Authority in Ecclesiastical Causes, by which the King alone, without the Advice and Consent of his Lords and Commons in Parliament assembled, is enabled to ratify and enforce the Ceremonial or Sanguinary Rules and Orders [Canons and Constitutions I should have said] of the Convocational Clergy. Our Just, and Lawful, and Gracious King *William* pretends not to this Power, nor is inclin'd to let any persecuting Priests loose upon his People; and perhaps this is the true Reason, and not his being chose by the People, why he has no Defenders of his Title among such Priests: here and there perhaps a moderate and sober Churchman owns him for his Rightful and Lawful Soveraign; but Priests of persecuting Principles every Man of 'em spare not to revile him as a Conquering Usurper. Let a Prince claim and exert a Prerogative Royal and Supream Authority to inforce Canons and Constitutions Ecclesiastical, I question not but his obliged Clergy shall gratify him with a Right Divine, tho he came in by a Foreign Power, without and against the Consent of his People; but Marriage-Right, Proximity of Blood, and Consent of the People together shall signify nothing, if his Majesty out of a Fatherly Affection to all his loving Subjects, will not execute the Vengeance of a Convocation, or not call a Convocation to be taught his Duty.

3. Mr. *G.* is troubled that Socinianism has met so little Opposition from the Bishops, who, as he intimates, have not acted

ed their parts: and here he moſt audaciouſly, and ſliely ſlurs the Honour of my Lords the Biſhops; for tho ſeveral of them have wrote learnedly and angrily againſt Socinianiſm, ſome in the Real, ſome in the Nominal Trinitarian way, yet Mr. *G.* takes no notice at all of this, looking upon them as Men of the Arminian Perſwaſion, who, he tells us, *favour the Socinians, go hand in hand with them, mince the matter with them:* Hence he takes occaſion to wiſh, *that, after what ſeveral have written heretofore, ſome Perſons of Learning, found in the Doctrinal part of the* 39 *Articles*, [i. e. Calviniſts] *would appear, as a very learned and able Prelat hath in ſome Points effectually done.* Now nothing could be more ſly and malicious than this particular Commendation of a ſingle Prelat, as if all the reſt *favour'd the Socinians, went hand in hand with them, and minc'd the matter with them.* He often declares his Averſion from the Arminians, of which Perſwaſion moſt of the Biſhops in their Sermons and Prints have ſhewn themſelves; and as for the Calviniſts, the only Perſons found in the doctrinal part of the 39 Articles, he ſays *they have not appear'd*, i. e. they have been wanting to their Duty againſt Socinianiſm, *for which they were fitted by their Principles.* How unjuſt this Complaint of Mr. *G.* againſt the Biſhops is, I need not ſtand to prove; but I appeal to the Reader whether my Cenſure is not juſt. If he had not been a rank Socinian, or worſe, he would not, when he pretended to write againſt the Socinians, have ſo ſliely and deſperately wounded the Honour of the chief Defenders of the Orthodox Faith. Indeed it looks a little odly that they ſhould explain one and the ſame Article contradictory ways, both of which can hardly be true; but then ſince a way is diſcover'd, *whereby contradictory Expoſitors may both firmly hold the Orthodox Article, tho they have different Notions of it*, I could wiſh that Mr. *G.* would not involve no not the Arminian Party in the ſame Condemnation with the Socinians: for tho the Socinians alſo will agree to the Article, if they may explain it; yet they muſt be deem'd not to agree to the Article, unleſs they will take up with one of the contradictory Explications, which our Church can endure: for I trow the Church may chooſe what contradictory Explications ſhe will endure, and is not obliged to endure all that may be offer'd; that were not only to reſtrain her from impoſing on backward Believers, but ſubjecting her to be impos'd on by others, which is prodigiouſly unreaſonable. But Mr. *G.* not only ſliely intimates

mates that the Biſhops do not act their parts againſt Hereſy, having an Arminian Touch thereof themſelves, but that they actually *ſtop the Courſe of Juſtice*; which he can never prove, unleſs by the Argument of his own Impunity, who ſo boldly calumniates and ſlanders them: but however he intimates it, and then pronounces that upon the failure of the Biſhops, the Magiſtrate is to look into't. The Roman Clergy take upon themſelves all the Labour of convicting and condemning Hereticks, and leave the Magiſtrate no trouble but to burn them: but Mr. *G.* devolves the whole upon the Magiſtrate; that is the meaning of thoſe words, *The Magiſtrate is to look into it:* and he proves it to be their Duty, becauſe *it is very juſt that every Man's hand ſhould be againſt thoſe Infidels, whoſe hand is againſt every Man.* Which Argument is ſo happily form'd, that it not only evinces it to be the Magiſtrate's Duty to burn Hereticks, but it alſo proves that every Man is a Magiſtrate, *i. e.* every Man that contributes to the burning of Hereticks; his contributing to the burning of Hereticks, conſtitutes him a Magiſtrate: but I ſuppoſe he means, that every Man who is conſtituted a Magiſtrate by his own Authority, in taking upon himſelf to perſecute Hereticks, is a Magiſtrate only *quoad hoc*; when the Heretick is burnt, there's an end of the Magiſtrate, he becomes a private Man again. Mr. *G.* would not do ſo extravagant a thing, as to make every Man a Magiſtrate, any longer than he had need of him to kill, and burn. But what if the lawful Magiſtrate does not, and Mr. *G*'s private Magiſtrate, empower'd by his own Malice and ill Nature, dares not defy the Toleration, and puſh on the burning of Hereticks? What then? What then! why then let them both look to't, he bombs them with Denunciations of Curſes, and Judgments from Scripture; but the ſame not being levell'd againſt Patience and Long-ſuffering, againſt brotherly Love and Charity, againſt Toleration of Opinions, which neither blaſpheme God, nor trouble the State, it is reaſonably preſum'd that thoſe minatory Bombs will neither in this World, nor the next, endamage the King or the Parliament, who have enacted no Sanguinary Laws this laſt Seſſion, neither againſt Jews, Turks, nor Infidels; no, nor againſt Church-Nominaliſts, Socinian Unitarians, nor real Tritheiſtick Trinitarians. Thus I have examin'd the third Head, and it appears that Hereſy has not met the Oppoſition which Mr. *G.* could wiſh. In the laſt place, I will examine what Treatment he judges it to deſerve. Now

Now here he comes in with a ſage Aphoriſm or two, *There ought to be a Proportion betwixt the Diſtemper, and the Remedy: extream Diſtempers require extream Remedies.* And to prove the Extremity of the Diſtemper whereof he complains, He tells us, *That to deny the Holy Trinity, and our Saviour's Divinity, is as much as in a Man lieth to pull our Religion up by the very Root, and quite to overthrow it.* Which, that the Socinians do, he takes for granted, tho thoſe who are [yet injuriouſly] call'd Socinians, declare that they only diſpute ſome unſcriptural Terms with us, but are well ſatisfied with the ſenſe put upon thoſe Terms and Explications which a conſiderable Majority of the Church ſeem to be agreed in, and together with them abhor the Tritheiſtick Doctrine, abhor it as much as if it were Convocationally condemn'd, only they would not give their conſent for burning the Perſons of the Tritheiſts, whoſe Hereſy, tho very abſur'd and of unhappy Influence, yet is not worſe than uncharitable and ill-natur'd Calviniſm. Farther to prove the extremity of the Diſtemper whereof he complains, Mr. *G.* affirms, that Idolatry and Blaſphemy [by which latter he will mean Socinianiſm] are the two greateſt Abominations in the ſight of God; and then with impudent Reflection on the Kingand Parliament, he gives it us as his Judgment, *That to the Toleration of thoſe two tranſcendent Wickedneſſes we may chiefly attribute the Cauſe of the heavy Chaſtiſements which make the Nation uneaſy*; *i. e.* expreſſing it in plain Words, The King and Parliament have tolerated Popery and Socinianiſm, and the Toleration of thoſe two tranſcendent Wickedneſſes, is the Cauſe of the War with the French, and all the foul Miſcarriages attending it; of the debaſing and clipping the Old, and the ſcarcity of the New Money; of the unſeaſonableneſs of the Weather; of the rot among Sheep, and the dearneſs of Mackeril. One may be tempted to think, that the Gentlemen of Mr. *G*'s Kidney entertain the Opinion, that the ſettled Courſe of Nature is ſometimes chang'd by particular and ſpecial Providences, for no other reaſon, but that they may have the opportunity to charge this, and that, and th' other evil Accident on the Doctrines and Perſons, which for their Doctrines ſake they mortally hate.

We are told that the Primitive Chriſtians, [who, for ought I know, had as much Socinianiſm in them, as the very *Conſiderer* himſelf] were injuriouſly us'd, juſt as they are now [who are injuriouſly term'd Socinians:] If any evil Accident afflicted the Publick,

if *Tiber* overflow'd and damag'd the Country, *Chriſtianos ad Leones*, throw the Chriſtians to the Lions, 'tis long of their being tolerated, that the Gods are ſo angry with the Romans. Well! but Mr. *G.* reckons that he has fully ſhown the extremity of the Diſtemper. Now let us ſee how he will proportion the Remedy. In one place he declines the invidious Office, and profeſſes that he leaves it to the Piety and Chriſtian Wiſdom of the Parliament, to find out and apply the true and proper Remedy: but this is only a Copy of his Countenance, and a Proteſtation againſt Fact; for he'll not truſt the Parliament with a matter of ſuch importance; wherefore in the firſt place he warns them againſt *dawbing with untemper'd Mortar:* Alas! the Cement will not be ſtrong and durable unleſs it be throughly wetted with human Blood. Next he quotes *Solomon* for this Saying, *Fools make a mock at Sin*; thence he raiſes this Obſervation, That *Sin is a great Diſtemper*, and by *Sin* he underſtands, not Wickedneſs of Life, but Error of Opinion, Hereſy, Socinianiſm; for the cure of this Diſtemper, he quotes theſe other Words of *Solomon*, *A Rod for the Fools back.* And now he looks upon it as a thing moſt manifeſt, that the Socinian Sinner ought to be puniſh'd, and that 'tis the Magiſtrate's Duty to puniſh him. But what ſhall we do now? for a Man is puniſh'd if only his Back ſuffers, and *Solomon* meddles no farther; but then that's no extream Remedy, 'tis pity that *Solomon* left the matter ſo looſly; wherefore we muſt, one way or other, make his Rod; what? a Serpent? a good Improvement that; but a better and more ſuitable it will be, to make it a Faggot. See now how artificially this Change is wrought, *There is no greater Sin*, ſays Mr. *G.* *than Blaſphemy*, and no greater Blaſphemy than Socinianiſm, that he always intimates, *Wherefore it deſerves the heavieſt Puniſhment, to make the Pain hold proportion with the Offence:* and what heavier Puniſhment, and what more cruel Pain, I pray, than Fire and Faggot? When *Aaron* chang'd his Rod into a Serpent, we read that the Egyptian Sorcerers did the very ſame, only their Serpents were not a Match for *Aaron*'s. But give me the Sorcerer that outdoes the old Egyptian Dealers with the Devil, and by the Magick of his Zeal turns *Solomon*'s Rod made for the back of Fools, into a Faggot made for the back of Hereticks: there's the true *materia Medica* prepar'd againſt the Diſtemper of Hereſy: if the Magiſtrate would but apply it according to the Sorcerer's Direction, and ſet fire to't, Hereſy would

quickly

quickly be burnt up, only perhaps a little Hypocriſy might ſpring from the Aſhes; but that's a harmleſs humble Weed, which never gives Offence, no not to zealous Powers, with Calviniſtical fiery Qualifications. Mr. *G.* is ſo poſitive, that the heavieſt Puniſhment is the true and proper Remedy againſt what he calls Socinianiſm, that, ſuſpecting his clumſy Rhetorick, and inept Applications of Scripture, might not prove effectual to obtain ſanguinary Laws againſt Hereticks, he breaks out into this Ejaculation, and vents his Calviniſtical Impatience in a wrylookt Prayer,—*God grant none of this Land, for want of performing their Duty in their Stations, do provoke God in the way of Judgments, to make them know that he is the Lord, who both acts and ſpeaks with a ſtrong hand.* If he were ſerious in this Prayer, the moſt that could be made of it, were, that tho he is angry with the King and Parliament for not enacting ſanguinary Laws againſt Hereſy, yet he hopes they may not be ſtruck too, down to Hell with Thunder for that ſinful neglect. But the real Deſign of the Prayer is, to cover the Impudence of charging the King and Parliament with favouring Hereſy, and intimating that they deſerve to feel the ſevereſt Judgments of God, and can expect no other. Such is the Mercy of a zealous Calviniſt, his very Prayers are Libels. Juſt ſo that ſly malitious Rogue in *Horace*, *Me Capitolinus convictore eſt uſus Amecoq*; I always had a Kindneſs for *Capitolinus* my dear Friend and Companion; *Sed tamen admiror qo pacto judicium illud fugerit*; But being tried for a horrid Crime, I wonder how he ſcap'd hanging. To authorize the uſe of the extream Remedy, Fire and Faggot, Mr. *G.* tells us, *The Emperor* Theodoſius *decreed, That after death, an Action might lawfully be commenc'd againſt a Maniche, or a Donatiſt, to render the Hereticks Memory infamous.* I wonder at this Quotation from Mr. *G.* becauſe his Maſter *Calvin* borrow'd his denial of Free-will from the Founder of the Manichean Sect; but I commend his Wiſdom, he's for commencing his Action againſt living Socinians, *Theodoſius* againſt dead Hereticks; he'll do what he can to brand their Memory; but his firſt care is to be the death of them. Had Mr. *Gailhard* but the power of the Magiſtrate, or the Magiſtrate the burning Zeal of Mr. *Gailhard*, what a Country ſhould we have, ſo free from Hereticks, that the Orthodox would have no Enemies to trouble them, nor no need to fall out among themſelves for want of room.

But here, that Mr. *G*'s Zeal may be throughly underſtood, I muſt

take notice, he would have the extream Remedy us'd, not only againſt Atheiſts and Deiſts, Papiſts and Armininians, French Refugees, Jews and Turks, but alſo againſt all heretical Tritheiſts of what Order or Degree ſoever: for in his *Pref. p.* 2 & 3. he commends the *Oxf.* Decree, *Nov.*25. 1695. for condemning, as falſe, impious, and heretical, the Notions and Expreſſions of Three infinite diſtinct Minds and Subſtances in the Trinity. This Cenſure the Tranſlator of the Hiſtory of *Val. Gentilis* expreſly applies to Dr. *Sherlock*, but Mr. *G.* only in general ſays of ſuch Tritheiſts, that they affect Singularity, are wiſe in their own Conceit, follow By-paths in their Defence of the Trinity, and thereby declare that they are Enemies to the Cauſe, and have a mind to betray it. No Souldier, ſays he, in an Enemies Country ought to ſtraggle out of the way under pain of Death, *&c.* he that does ſo, ought to be knock'd o'th' head; for it may reaſonably be ſuppos'd he ſtraggles with a deſign to deſert. This he applies to Stragglers in the Cauſe of the Trinity: and in his Judgment, the Maintainers of Three diſtinct infinite Minds in the Trinity, are ſuch Stragglers. I grant that Mr. *G.* has no particular ſpight againſt Dr. *Sherlock*, as another Calviniſtical Nominal Trinitarian has; but then he is for ſparing no Body that explains the Trinity, as Dr. *Sherlock* does. The Tranſlator of the Hiſtory of *Gentilis* goes a ſtep farther; for he boldly affirms that the Tritheiſm of Dr. *Sherlock* is worſe and more reproachful to Chriſtianity, not only than Sabellianiſm, but even than Socinianiſm it ſelf; and having related how the Senate of *Bern* caus'd *Val. Gentilis* to be beheaded for this Tritheiſm of Three diſtinct infinite Minds, he concludes his Advertiſment, concerning his Publication of that Story, thus: *I cannot but wiſh that all Chriſtian Governours and Governments would ſhow the ſame magnanimous Zeal and Courage in defence of the Faith, tho I confeſs, I wiſh not that they ſhould do the ſame way*; i. e. this good Calviniſt Tranſlator wiſhes the Government would, not behead his Tritheiſtical Adverſary Dr. *Sherlock*, but [I ſuppoſe] burn him. The putting him to death, for that he heartily wiſhes, and had rather his Head were taken off, as *Val. Gentilis* his Head was, than lifted up as high as *Paul*'s: this he intimates [tho 'tis the Conſequence alſo of his pious wiſh] in a marginal note affix'd, *p.* 134. He breathes the ſame Calviniſtical zealous Affection at the end of his worthy Tranſlation, commending the Univerſity of *Oxford*, becauſe *ſhe had unkennel'd the Wolf*,

Wolf, had him in full Chaſe, and would not give over, as he hop'd, till ſhe had run him down. And what is done with Wolves when they are ran down, is very well known.

Now tho I agree to the Explication which this good Doctor gives of the Trinity, [bating one or two ſmall Contradictions which ſhall not break ſquares between us;] yet by his and Mr. *Gailhard*'s leave, I will give Reaſons why Dr. *Sherlock* ought not to be beheaded, ran down, or burn'd for his Tritheiſm; and then I will refer to an Author whoſe Arguments will ſave *all* the Tritheiſts from being put to death. The firſt Reaſon that I ſhall offer why Dr. *Sherlock* ought not to be beheaded as *Val. Gentilis* was; nor ran down, and knock'd o'th' head, as Wolves are; nor burn'd as Hereticks have been, is, becauſe tho he be a Tritheiſt, *i. e.* an Heretick, and that an obſtinate one; yet he is farther remov'd from the Socinian Hereſy than Mr. *Gailhard*, or the Tranſlator, his Brother-Calviniſt, and Fellow-Nominal-Trininarian. The Engliſh Unitarians (by Mr. *Gailhard* deem'd Socinians) are at perfect agreement with Mr. *Gailhard* himſelf, the Tranſlator, and the Catholick Church, in the Explication of the Doctrine of the Trinity. The Unitarians believe, [as their chief Writer profeſſes] *that there is one infinite ſpiritual Subſtance with three Properties, unbegotten, begotten, and proceeding, one eternal Spirit under the triple diſtinction of Original Mind, Reflex Wiſdom, and Divine Love*, &c. There is no difference at all in this matter, between that Unitarian and Mr. *Gailhard*, the Tranſlator, and the Catholick Church, ſaving that the Unitarian ſays, the Terms *Trinity*, and *Perſon* are unſcriptural, but he [being a Man, that does no more love to be perſecuted, than to perſecute, having a ſtrong natural Inclination againſt doing and ſuffering Injuries both] eaſily gets over the unſcriptural Terms, and accepts them according to the Explication of the Church, as may be ſeen *p.* the 21*ſt* of his Treatiſe, call'd, *The Agreement of the Unitarians with the Catholick Church.* If now the Explication of the Catholick Church, and of the Church of *England*, which the Unitarians and Mr. *Gailhard* both accept, be Socinianiſm, [as it muſt be, or the Unitarians are guilty of none] what has Mr. *Gailhard* been doing all this while, but making a Rod for a fooliſh back of his own; or to ſpeak home, a Faggot to roaſt his own Ribbs? But now no Man upon Engliſh ground is more free from the Church-of-*England*-Explication, which the Unitarians accept,

[and

[and which Mr. *Gailhard* approves, tho he calls it Socinianiſm] than Dr. *Sh.* therefore Dr. *Sh.* ought not to be *beheaded*, *ran down*, or *burnt*, whatever [in the judgment of Mr. *Gailhard*] himſelf, our Churchmen, and the worthy Tranſlatour ought. Let Dr. *Sh.* be ever ſafe from all Eccleſiaſtical Cenſures: for he, out of fear of Socinianiſm, is ran from the Church-of-*England*-Explication of the Trinity; he determines that the Trinity is nothing if it denote not three diſtinct infinite Minds, and that every other Senſe thereof is Hereſy and perfect Nonſenſe. Dr. *Sh.* plainly ſees, and ingenuouſly acknowledges, that the Unitarians are not afraid of our Church Nominal Trinity, but only of ſuch a real Trinity as his, which is perfect Tritheiſm; and he well obſerves, that the Trinity of Three diſtinct infinite Minds, is the only Trinity, which *Socinus*, *Crellius*, *Schlictingius*, and others of that Party have hitherto diſputed againſt. Upon this account I am amaz'd at the extravagant Zeal of Mr. *Gailhard*; he would have the Socinians burnt for their Compliance and Agreement with the Church of *England*, and Dr. *Sh.* burnt for his Diſagreement with the Socinians. But I have another Argument to ſave the Doctor, [the Church is able to ſave her ſelf, and them that comply with her] and that is this; Dr. *Sh.* ought not to be burnt, as Mr. *G.* would have it, nor beheaded, nor run down, and knockt o'th' head, nor any other forcible way tranſlated out of this Life, as a good natur'd ſort of a Tranſlator piouſly wiſhes; becauſe he does not like it, and will not ſubmit to it; but ſtands his ground, maintains his Doctrine, and keeps his Honours and Profits in ſpight of all his Adverſaries teeth. Firſt a melancholly Stander-by attacks him with a compaſſionate Suit, to forbear the Controverſy; him he ſlights as a ſilly ſpiteful Creature, and after a plentiful Effuſion of ill Languge, bids him begone for a Madman.

Then comes up with him a witty veterane Diſputant, and pours in upon him whole Vollies of reviling Animadverſions, and follows him with a furious charge of Tritheiſm: to him he returns, not Wit for Wit, [for his Magazines were deſtitute of thoſe Proviſions] but Railing for Railing with equal malice, and will not allow him the Honour of being a Madman, but obliquely names him ſome other, I know not what, grinning Creature. At laſt the Univerſity of *Oxford*, [as far as they can be repreſented by the Vice-chancellour and ſome Heads of Houſes] fire a Decree at him, condemning his

Tritheiſtick

Tritheiſtic Explication of the Trinity, as falſe, impious and heretical; nay, and to make ſure work of it, *as contrary to the Doctrine of the Catholick Church, and particularly to the received Doctrine of the Church of* England. But amidſt all this dreadful Thunder and Lightning, the Doctor, a Man of a clear Spirit and Courage, ſtands unafrighted, and, (as if he had been dipt in ſome poetical caſe-hardning Lake) unhurt; he tramples the *Oxford* Decree under his Feet as *extrajudicial*, and damns it for *the private Opinion of ſome Heads, not ſo wiſe, but* he could match them *any day in the Year with twice their Number, to cenſure their pretended Decree.* He proves *there's no medium between his Notion of the Trinity and Sabellianiſm:* He maintains againſt the whole Body of his Confederate Adverſaries, *that they not only overthrow the Chriſtian Doctrine of the Trinity, but alſo the very Being of a God; that they ridicule the Divine Generation, and make Sport for Atheiſts and Hereticks; and as for the* Perſon, whom he ſuppoſes to *have ſollicited the* Decree againſt him, he will allow him to be no better *than a Blaſphemer.* By Mr. *Gailhard* and the Tranſlator's leave now, if this Doctor be an Heretic, he is too mighty for their Malice, and will make them know that they have as juſt a Pretence to Martyrdom, and are in as fair a way for it as he. I promis'd to refer to a Book, which would ſave all the well-meaning erroneous Chriſtian Tritheiſts from fatal Fire and Faggot, it is called *An Eſſay concerning the Power of the Magiſtrate, and the Rights of Mankind in Matters of Religion.* Of which Book I ſhall not here give any account, becauſe I heartily wiſh that my Reader would drink from the Fountain, being ſtrongly perſwaded, that if it be thoughtfully read, and impartially conſidered by a well-meaning Chriſtian, it will make him for ever aſham'd of Perſecution: I dare not ſay it will make an angry Calviniſt ſo; for, it is, I am afraid, impoſſible that ſuch a fated Zealot ſhould fall from the Grace of implacable Anger, againſt all that reject the Geneva Platform of Chriſtianity.

I have now finiſhed the Remarks, which I thought proper upon Mr. *G*'s Epiſtle Dedicatory to the Parliament, and upon the Preface to his Book, of which I made a ſhift to read ſix or ſeven Pages. The reaſon which mov'd me to this, was a juſt Indignation; that this fiery Gentleman ſhould pretend that no man was fit to write againſt the Socinians but a Calviniſt; and that the chief Doctors of the

Church

Church of *England*, who are of the Arminian Perſwaſion, favour the Socinians, go hand in hand with them, and mince the matter with them: For is it not the higheſt Impudence in him, after he had condemn'd the Socinians to the Fire, [which perhaps might be born with] to go about to prove, that the Arminian Clergy and Laity are little better than Socinians?

In the beginning of this running Century, we had few or no Calviniſts, but among the Puritans: they governed all during the Civil War; yet at the Reſtoration were ſet aſide again, and diſcountenanc'd; that we have ſome of them crept into the Church now, is, I much fear, for no other reaſon, but to betray it.

I am confirm'd in this fear by the very Title of another Book juſt come to my hands; it is inſcribed, *The Growth of Errour; being an Exercitation concerning the Riſe and Progreſs of Arminianiſm, and more eſpecially Socinianiſm*, &c. The firſt part of the Title is pointed againſt the *Growth of Deiſm*; which Pamphlet, I believe, was wrote by a ſincere Chriſtian, with a real Deſign [however he is miſtaken] to prevent the Growth of Deiſm. The Author of this *Growth of Errour* [now I have a little lookt into him] deſigns to prevent the ſpreading of Arminian and Socinian Doctrines, both which he takes to be much the ſame, and equally erroneous: In his Preface he ſays, *that there are ſundry Principles advanced by Men of Reputation among the ſound in Faith, that do, in their tendency, lead to what theſe drive at, who are of the worſt ſort*, i. e. *the Engliſh Socinians*; and in the Introduction to his Book he tells us, *Many of them, who cannot ſee how they differ from their Brethren, but in the way and method of explaining the ſame Doctrine, [which they both hold] ſlide into Arminianiſm, and from thence paſs over unto the Tents of* Socinus. A little after he ſays, *Tho they ſet up for a middle way between the extreams of* Calvin *and the Exceſſes of* Van Harman [commonly called *Arminius*,] *yet, on their turn from the former, they fall in ſo far with the latter, that 'tis impoſſible for them to make a juſt defence of what they hold contrary to the Arminian Syſtem; and therefore they fall in with them, and run their Length.* As much as ſay, deviate but one Hair's Breadth from the Syſtem of *John Calvin*, and you are preſently over head and ears in Arminianiſm. Again he ſays, *That the Arminians, who pretend a middle way between the Orthodox and the Socinian, are in the twinkling of an eye fallen under* Socinus *his Banner*. His Book produces ſome ſort of Inſtances to make good

good this Charge; which tempts me to compare Mr. *Gailhard* and this Author to *Brutus* and *Caſſius*, of whom the Hiſtorian, *Ubicunq; ipſi eſſent, ibi prætexebant eſſe Rempublicam*; Whereſoever they were, there they gloried was the Commonwealth of *Rome*: So theſe bonny Calviniſts, excluſively to all others, eſpecially the Arminians, will be the Church of *England*. I would old *Peter Heylin* were alive to tell 'em their own; in truth, I think, he was over-modeſt [which was but rarely his fault] to eſteem a Presbyterian, *i. e.* a Calviniſt, [for ſo it was in his days] worſe than a Papiſt. For my part, I eſteem a Chriſtian, from whatſoever Sect denominated, not excepting the Socinians, more honourable than a perſecuting Calviniſt: and this is my comfort, that tho the Courage of this zealous Sect is great, yet their Number is ſmall; they have but half the Retinue which Mr. *G.* allows the Socinians; there are no real Deiſts nor Arminians among them, and but few Papiſts, not more than there are Dominicans; ſome handfuls of conceal'd Hugonots in *France*, a pugil of ingrateful Refugees in *England*: Their main Strength lies among Mahometans and Atheiſts, of which Confederates they have ſo few within call, that I may venture to apply to them, *dat Deus immiti Cornua curta Bovi*; In Engliſh we ſay, Curſt Cows have ſhort Horns. Let me by the way commend the diſcerning Spirit of the Church of *Rome*, who commits the management of her flaming Inquiſition to the Order of St. *Dominic*, a Race of bloody Calviniſts, as wiſely knowing what Prieſts are by their Principles beſt fitted to do the work of Devils. But I wonder in my Heart how the Author of the *Growth of Errour*, having condemned the Engliſh Socinians as the worſt of Men, that ſo they might be given up to his and Mr. *Gailhard*'s Mercy, and taken a great deal of pains to lay the Arminians under the ſame Condemnation, ſhould yet have the confidence to tell his Readers, that many who knew him, think his Charity towards Men of very different Principles, of a *Latitude to a Fault*; whenas all that I can find by his Book, is, that his Soul is never ſo diſturb'd with tormenting Regret, as when an Orthodox Brother is not able to make good his falſe Accuſation againſt an Arminian. *Feſtus Hommius* had plaid the knave a little, and put the change on *Epiſcopius* his Words, tho for no other reaſon in the world, but to faſten the Imputation of Socinianiſm upon him: this foul play the honeſt Author of the *Growth of Errour* takes notice of, and

makes this charitable Reflection upon it; *I muſt confeſs, that in an inſtance or two, the report made of* Epiſcopius *was not ſo well grounded as might be wiſhed.* p. 72.

When I conſider St. *Paul*'s Character of Charity in the 13*th* Chapter of the 1*ſt* Epiſtle to the *Corinthians*, I cannot but conclude, that our Author's Friends banter'd him, when they found fault with the Latitude of his Charity: for my part I cannot ſee how any Charity at all can be honeſtly laid to his charge; for he defies *Long-ſuffering and Kindneſs, is full of Envy and Pride, behaves himſelf unſeemly, ſeeketh to ſerve the Cauſe of his own Party, is eaſily provoked, thinketh evil in his Heart, rejoiceth in Iniquity, and not in the Truth, beareth nothing, but believeth as ill as he can of his Neighbour, and ſtill hopes and wiſhes the worſt.* What would this Gentleman have giv'n, that the Report made of *Epiſcopius* had been true! why, what would he have got by't? Why then the poor Man might have been ran down like a Wolf, hang'd like a Dog, or burnt for an Heretic, whereas he was only baniſh'd: a ſmall ſatisfaction that, in reſpect of what our Author might have received, had the States of *Holland* treated *Epiſcopius* with Mr. *Gailhard*'s extream Remedy.

I am ſorry I have not Health and Leiſure to do this Author farther Juſtice, but muſt break off without ſo much as commending his Learning, Wit, and Reaſoning, which are *of a Latitude* equal to his Charity; I beg his Excuſe. But the Debt which I cannot pay him, I have ſome Temptation to hope, that a couragious Maſter among the Tritheiſts will, becauſe ſome pages are particularly aim'd at him; in one of which, *p.* 161. there are theſe words: *If the contradictory Affirmation of three individual Eſſences being but one individual Eſſence, will clear the Notion from being Hereſy; then* Val. Gentilis, Liſmaninus, Blandrata, *and the many other Propagators of the Socinian Abominations, muſt be alſo, for the ſame reaſon, clear'd from Hereſy.*

Upon this Paſſage I have but one Obſervation, and the Reader is at an end of his trouble.

If Dr. *Sh——ck* be cleared from Hereſy, ſo alſo muſt the Socinians, in the judgment, not of this Author only, but of Dr. *S— th* alſo, with whom are a Moiety, if not a Majority of the Church. If Dr. *S—th* be clear'd from Hereſy, ſo alſo muſt the Socinians,

ans, in the judgment of Dr. *Sherlock*, who concludes all the Oppoſers of his real Tritheiſtic Trinity under Sabellianiſm, and with him are ſome great Names, and no contemptible Numbers. What to do with theſe Socinians, if I know, never truſt me; if I brand them for Hereticks, let me aſſign what merit I pleaſe, I ſhall be thought [as *Growth of Errour* phraſes it] to *bereticate* one or other *Diviſion* of the Church: If I paſs them without cenſure, Mr. *Gailhard* will vouch that I mince the matter with them [notwithſtanding the Proteſtation which I make, that I am an obedient Son of the Church of *England*] I think I had beſt, after the example of the Areopagites engag'd in a Difficulty which puzzl'd them as much as this does me, bid the Cauſe come before me a hundred Years hence.

FINIS.

ADVERTISEMENT.

Lately printed,

An Eſſay concerning the Power of the Magiſtrate, and the Rights of Mankind in Matters of Religion. With ſome Reaſons in particular for the Diſſenters not being oblig'd to take the *Sacramental Teſt* but in their own Churches; and for a *General Naturalization*. Together with a Poſtſcript in anſwer to the *Letter to a Convocation-man*.

The Art of Memory: A Treatiſe uſeful for all, eſpecially ſuch as are to ſpeak in publick. By *Marius D' Aſſigny*, B. D.

Both ſold at the Croſs-keys and Bible in *Cornhil.*